

80 *POPULAR CULTURE IN
KARNATAKA*

His show is like filling the inside of the
gourd with
toddy and putting on the outside a garland
and deco-
rations of purity. Men should give up these
conjuror's.
tricks and hold to the great name. Quell
desire and
approach release, taste the pleasure of the
nectar of
God's name and reach bliss. He
remonstrates with
persons speaking of castes; and tells them
not to fight
and asks one of the fighters what is his
caste. There
is no birth which he has not had, there is
no land
which he has not trodden, there is nothing
which he
has not cooked and eaten. Why then talk
of caste,
caste, caste? Know the truth within. Then,
too, where
is caste for those who know the pleasure of
right life?
What caste is the soul, what caste is life,
what is the
caste of the vital principles and the
senses ? Where
is caste for the man whom the great God
Adikesava
has looked on with grace? Let a man
remember Him
to whom no one is stranger. Of himself,
however,
Kanakadasa spoke in great humility. He
says in one
piece:

"I have not devotion of the size of the gingelly-
seed
I am thief amidst thieves, showy like the
crane."

He advises people not to worship endless
numbers of
village deities and rather to give in
charity and do
good. Why worship Yekkanati, Yellamma,
Mari,
Durgi, Chowdi? When death comes to drag
you, will
these *Saktis* save you ? Worship not the
Gods of the
crowd who receive sacrifices of goat, buffalo

and sheep.
What will one gain by missing the true God
and wor-
shipping low deities?

Vijayadasa, a successor of
Purandaradasa and
Kanakadasa, revived the tradition in his
time. In one